

5-25-1972

**Evangelical Visitor - May 25, 1972 Vol. LXXXV. No. 10.**

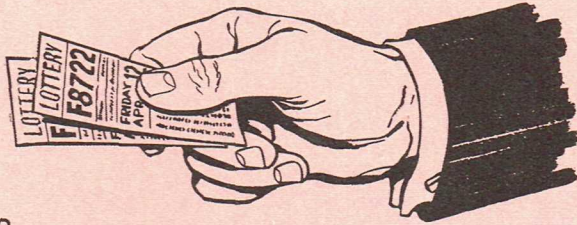
John E. Zercher

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2173>**Recommended Citation**Zercher, John E., "Evangelical Visitor - May 25, 1972 Vol. LXXXV. No. 10." (1972). *Evangelical Visitor (1887-1999)*. 2173.<https://mosaic.messiah.edu/evanvisitor/2173>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

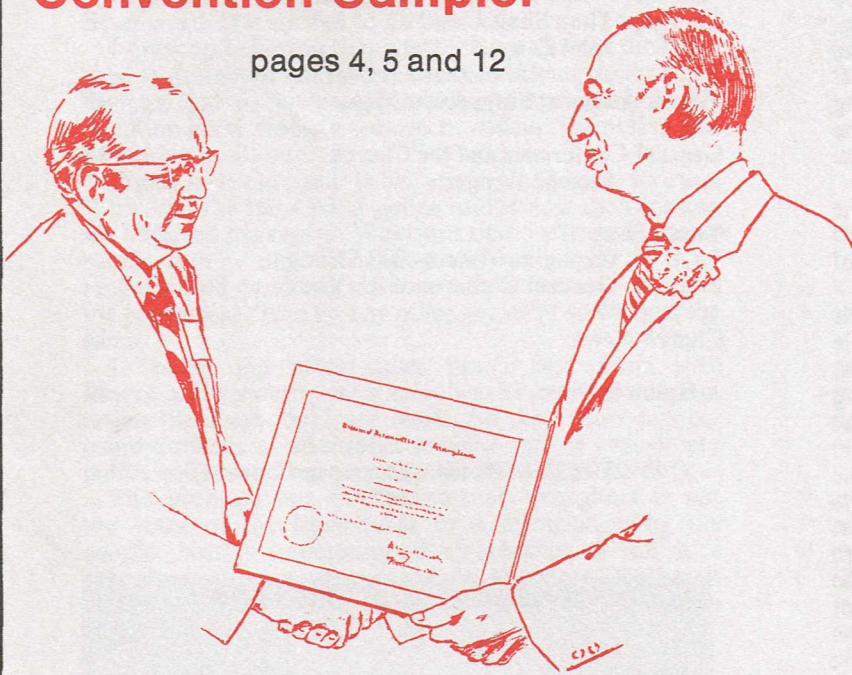
## The New Immorality



page 3

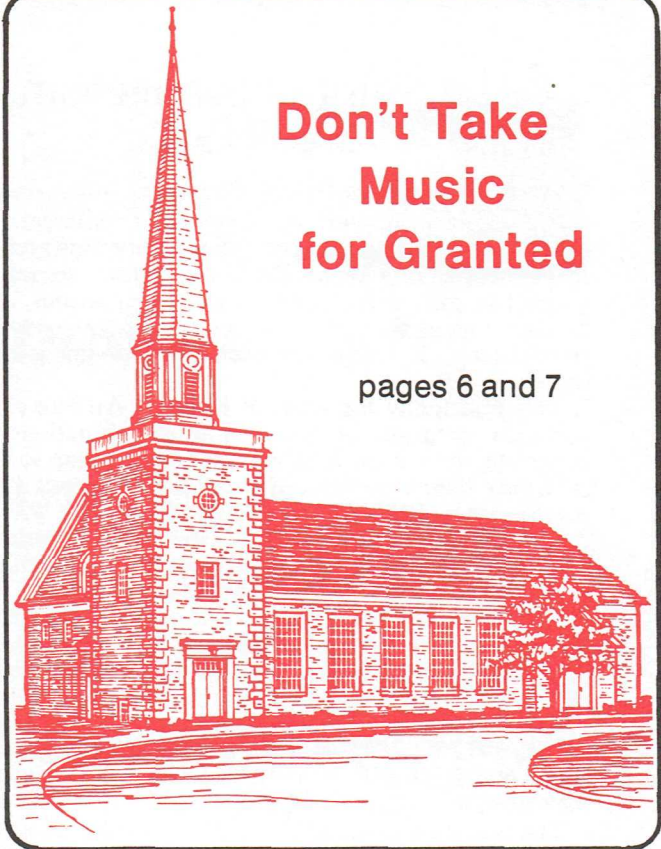
## Convention Sampler

pages 4, 5 and 12



## Don't Take Music for Granted

pages 6 and 7



## Evangelical VISITOR

May 25, 1972

## Montreal Lake Children's Home

page 8



## A Call to Prayer

page 10



# The Spirit of Evangelism

Henry A. Ginder

**O**FTEN WE think of the method or the cold mechanics of evangelism, but now things are different. Any spiritually sensitive person, who is appropriately informed on what is happening in evangelism, senses it as a spirit, a gift, a charisma. It is a spontaneous, deep-flowing, joyous type of spontaneity and a joyous type of simultaneity. It brings the excitement of doing things together.

This is actually the spirit of Key '73. An interchurch outreach program in which 130 denominations and organizations are working together. It is a plan to share in a year long experience of evangelism during the entire year of 1973. The chief purpose of Key '73 is to "more fully and more forcefully present Christ to every person on the North American continent," under the general theme "Calling Our Continent to Christ."

This spirit of evangelism can be sensed by observing the themes of a number of organizations with which the Brethren in Christ affiliates or associates. Observe now the themes and one or two sentences about each.

The Christian Holiness Association had as its theme for the 1972 Convention—"In the Power of the Spirit." Again and again during the Convention one was aware of the sovereign moving of the Holy Spirit.

The National Association of Evangelicals had as their theme: "By My Spirit." The singing, under Rev. Orville Butcher's direction, the Holy Spirit-inspired sermons, and the large groups which gathered for the morning prayer assembly, all point toward identification with the spirit of evangelism.

The PROBE sessions in Minneapolis met under the theme, "The Gospel of Christ Reconciles." For four days this consultation on an evangelism that cares looked at and studied the multifaceted dynamic of the Gospel. Here the singing was terrific; the addresses were great; the 2,125 registered delegates, of which 600 were high school and college youth, shared in group discussion with the same group five times during the consultation. There were fifty workshops all working around the general theme. The impact was tremendous!

For our General Conference the theme for 1972 is "Fellowship in the Gospel." Since revival precedes evangelism and since revival usually comes in an atmosphere of fellowship, and since if there is a revival at all, it is a revival of love, how good to have chosen as our General Conference theme "Fellowship in the Gospel"! May we not anticipate from this a further awareness of this spirit of evangelism?

Key '73 is now beautifully the focus of much planning and I believe will embody much of the truth implied in the themes of the various associations referred to. The Brethren in Christ Church is committed to participation in Key '73. Our major emphasis continues to be the training of laymen and the personal soul winning approach. This is presented in detail in the congregational Resource Book which was sent to each pastor. Other suggestions and resource materials will be sent to be slotted into the Resource book. Each congregation may then decide on the degree of their involvement.

The year-long activities of Key'73 are flanked on the near side by Explo '72 with all of its potential for stimulation to outreach, and on the far side by the next World Congress on Evangelism, planned for 1974.

These are indeed great days and call for each of us to be sensitive to the Holy Spirit as he leads us to identification with the spirit of evangelism.

## CONTENTS

<b>The Spirit of Evangelism</b> Henry A. Ginder	2
<b>Editorial</b> The New Immorality	3
<b>Convention Sampler</b> Probe '72 NAE	4
<b>Don't Take Music for Granted</b> Ron Long	6
<b>Montreal Lake Children's Home</b>	8
<b>Six Days Thou Shalt Labor</b> John Graybill	9
<b>Conversations at Singeshwar Mela</b>	10
<b>General Conference and the Church</b> Eugene Wingert	11
<b>Youth Page</b> Canadian Teens—200 Strong General Conference for Youth	13
<b>Church News</b>	14
<b>A Hymn Is Born</b>	16

PHOTO CREDITS: Jim Whitmer, pages five and 12.

## EVANGELICAL VISITOR

Volume LXXXV

Number 10

Official organ of the Brethren in Christ Church, published semi-monthly by Evangel Press, Nappanee, Indiana.

Editor: John E. Zercher

Editorial Council:

Eber B. Dourte, Isaiah B. Harley, Roy V. Sider, Robert H. Smith, Ray M. Zercher

Page Editors:

Missions: Glen A. Pierce

Christian Service Ministries: J. Wilmer Heisey

Youth and Home: John Arthur Brubaker

Sunday School: R. Donald Shafer

Pulpit and Pew: Arthur M. Climenhaga

Brethren in Christ Publication Board:


Isaiah B. Harley, Lester C. Fretz, Paul E. Hostetler, Louis O. Cober, Paul E. Witter, H. H. Brubaker

Mailing Information:

Manuscripts and editorial correspondence should be addressed to the Editor, P.O. Box 166, Nappanee, Indiana 46550.

Subscriptions and change of address should be sent to Evangel Press, Nappanee, Ind. 46550. Include both old and new addresses with requests for change of address. Renewals \$3.50; new and gift subscriptions \$3.00.

Entered as second-class mail at Nappanee, Indiana 46550.

MEMBER  EVANGELICAL PRESS ASSOCIATION



## The New Immorality

**YOU THOUGHT** I was going to write about lust, didn't you? You are right. Only this time it is a five-letter word. It is spelled M-O-N-E-Y.

I grew up believing that gambling was one of the baser sins. It destroyed character, wrecked homes, squandered savings, led to violence, and was detrimental to the common good. Society seemed to concur. Gambling was forbidden by statute.

Times have changed. What was a vice is now a virtue. What was the basis for a police raid is now the occasion for televised pageantry. What was once restricted to back rooms is now on billboards and front pages. It is no longer called gambling. It is now "the lottery." But like the proverbial "rose by any other name" it smells just the same.

In more and more states man's fascination with chance and his desire for sudden wealth has been a temptation the state could not resist. So the lottery has become a means of additional revenue for the ever-empty public coffers and has been dignified as a patriotic duty.

The ultimate test of rightness or wrongness is not the votes of the legislatures or a referendum by the people. Nor is it determined by whether or not it is permitted or even encouraged by the state. Rather it must be measured against biblical values and Christian obedience.

**Gambling is a form of stealing.** Gambling is to stealing what dueling is to murder. In each case each participant supposedly has an equal chance but in each case one loses and one wins. In the case of dueling, the loser is dead. In the case of gambling, the winner takes all, giving nothing of equivalent value in return. Where in stealing he took it by stealth or by force, in gambling he took it by chance.

The Apostle's word to the Ephesians: "Let him that stole, steal no more . . ." must take on new meaning and new relevance to the Christian today. Stealing is now legal and in fact encouraged. It is not called thievery. It is called "the lottery."

**Gambling is an expression of covetousness.** The New Testament Greek word translated "covetousness" means "to wish to have more." The word does not carry that shade of meaning we have long associated with it which relates to "wanting that which belongs to another." Rather it means simply "to want more."

The Bible is downright hard on covetousness. Jesus said, "Beware of covetousness (wanting more)." Paul in Colossians 3:5 lists it with "fornication, uncleanness, inordinate affection, and evil concupiscence." But he goes one step further with the sin of covetousness by adding the phrase "which is idolatry."

Idolatry in the Bible receives particularly harsh judgment. It is the ultimate sin. It reflects the transfer of

loyalty and worship from God to another—the idol. Paul is saying that man's wanting more is the new idolatry—not a graven image but engraved certificates.

It is this lust for more that feeds the lottery and is itself fed by the lottery. Just as state supported prostitution would not make it right, so state supported and encouraged gambling does not make it right. It is still stealing and is still an expression of covetousness.

**Gambling is a betrayal of stewardship.** A cardinal teaching of the Scriptures is that what man has he has been given and he holds it as a trust. The manner in which a Christian carries out this trust of time, means, and abilities is a crucial test of one's faith.

Obviously, this applies to money. Nor is our trust satisfied by merely giving the tithe. Our trust is for the ten tenths and carries over to what we often inaccurately describe as "that which we have left"—meaning for ourselves.

One does not need to "stretch a point" to conclude that stewardship has something to say about gambling. Moth and rust, against which Jesus warned, are considerably better risks and have greater permanence than the predetermined chance of the lottery. Gambling lays up treasure neither on earth nor in heaven.

**Gambling reflects the human sickness.** The selfishness which seeks gain out of proportion to contribution made; the boredom which seeks synthetic and self-destructive thrills; the depravity which seeks to profit from the losses of others are all symptoms of this illness.

This sickness is further reflected in a society that seeks to dignify these defects in the human family by making them appear worthy and noble. Indeed, society encourages this malignancy and will in the end be destroyed by it.

There is little hope that the national trend towards the use of lotteries to supplement public income will be reversed. When moral and ethical values have become warped, the lottery is too attractive to both the individual citizen and hard-pressed public officials to anticipate its early demise.

This phenomenon is another piece of evidence that the Christian lives in the world but dare not be of it. This becomes another choice which a Christian is called to make. It is one more evidence that what may be approved by man or the state is not necessarily approved by God.

There are persuasive and reasonable reasons why gambling—the lottery—should not be permitted—reasons purely rational and pragmatic. We have not turned to these. The Christian has reasons beyond the pragmatic. Gambling runs counter to all that the Christian faith stands for and against. The biblical call is loud and clear to us who bear the name Christian. Have nothing to do with this new immorality!



# Probe 72

## Evangelism with Integrity

Anabaptists were once known as the 'evangelicals of Reformation.' In the more recent past their children came to be known as 'the quiet of the land,' a description that many of them sought after.

But something is astir among the Mennonites and Brethren in Christ of Canada and the U.S., who number some five thousand. The evidence could be seen in the 2,150 of them who crowded Minneapolis' Leamington Motel, April 13-16, for Probe 72, a consultation on evangelism.

Their concern was for evangelism with integrity.

The keynote statement of the Mennonite gathering was made by one of evangelicalism's most articulate and intelligent voices, Myron Augsburger, the president of Eastern Mennonite College of Harrisonburg, Va.

He described what happened to the 15th century Anabaptists. They set out to evangelize all of Europe. When Michael Sattler was killed—one of their early leaders—they found on his body a plan to reach literally all of Europe.

But then something happened. After early spectacular growth in Germany, Switzerland, Austria and the Low countries, they withdrew into enclaves. They were harassed, even by other Reformers, to the point where they became quiet. Instead of being "heralds of a new age," they allowed themselves to be intimidated and they internalized their message.

But now something fresh is astir, Augsburger and other Mennonite leaders feel. Part of it is seen in the more than 700 persons who are serving in the relief activities of Mennonite Central Committee.

Part of it can also be seen in the over one hundred mission workers that one group alone, the 3,900 Evangelical Mennonite Church, has sent abroad. In all, the Mennonite conferences have some 3,000 workers in the conference mission and service programs.

Augsburger says that this may be the moment of greatest opportunity for the Mennonite Church. "Christianity has again become a minority movement and Mennonites have always been a minority group. It doesn't bother us to know we're outnumbered."

"We can help the Christian Church develop a strategy of the believing, disciplined minority," says Augsburger.

"To me it is a thrilling thing that we place as much emphasis on the towel and the basin (service to man) as we do on the cup and the bread (the sacraments)," says Augsburger. "Christ is as much in one as in the other."

He refuses to see a tension between service and witness. "Service is part of the Christian witness," says Augsburger. "Service does not replace evangelism, service authenticates the word of evangelism by its demonstration of compassion."

"But," he urges, "the best of our compassion can never take a place above the cross of Christ."

Augsburger at Minneapolis took issue with the stance of many fellow evangelicals who have never associated the gospel with peacemaking. "Because I'm an evangelical I believe in the New Testament concept of peacemaking," said Augsburger. "I just don't think you can be an honest evangelical and not be concerned about peace. If you're consistently evangelical, then you are out to win everyone—even if he is your nation's enemy—to be your brother in Christ."

## Peace as Evangelism

"A true evangelist cannot be silent about war," said John Stoner, a Brethren in Christ pastor from Harrisburg, Pennsylvania. He concurred with a quotation from Dale Brown, chairman of the Church of the Brethren, that the historic peace churches have been soft-peddling the peace issue and that they have consequently lost many young people.

The message of the evangelist must be that the Kingdom is here now and that Jesus is Lord. The method to be employed in peacemaking is the "way of the cross." Mennonites and Brethren in Christ have too long allowed their critics' dark evaluation of non-resistance to color their own attitude toward it. "It's an integral part of the gospel," said Mr. Stoner, "and we should rejoice in it."

## Witness at Honeywell

About 25 of us went to the Honeywell headquarters Friday afternoon during Probe with approximately 1,500 signed petitions. We went to protest war and man's inhumanity to man by offering a better way.

We moved from tension and antagonism ("I don't want to shake your hand") to relaxation and affirmation ("You're good people. May I shake your hand?")

We cut through defensiveness by affirming our impossible dream of peace, by daring to denounce all war and putting love above nationalism. Only at this point did they really listen.

Honeywell will keep on making war products. The war will go on. But at least one man, and to a lesser degree another spokesman, experienced a few brief moments of love and acceptance and bared his soul and anguish.

"My family is divided. My wife is a Christian but I'm not. I almost became a C.O. and then the Japanese bombed Pearl Harbor. It's so complicated. I have feelings. I'm not a monster. I hurt and struggle too."

And we affirmed that struggle and the absence of easy answers. Spontaneously two searchers reached out to each other in a common struggle and we walked out of the building arm in arm. He put his arm around me. We went to protest war and were given that priceless gift of sharing in a man's soul.

—Joyce Shutt

# NAE 72

## Armerding Calls for Dependence on Spirit

The president of the National Association of Evangelicals said that when organized Christianity depends upon the state rather than the Spirit to achieve its goals, it limits itself to human might and power which too often has tended to be repressive.

Dr. Hudson T. Armerding called on evangelicals to exercise sensitivity and insight in distinguishing between

*Evangelical Visitor*

that which is prompted by the Holy Spirit and that which is simply might or power.

"From the Word of God," he reminded delegates and visitors, "we know that 'by my spirit' (theme of the convention) succinctly describes for us how the Lord of history has so significantly shaped human affairs."

Surveying human history and illustrating how political power repeatedly has tended toward control of man's religious activities, Armerding warned evangelicals against allowing the spiritual dimension of man to be taken over by the secular forces that are increasingly shaping American life.

"As your outgoing president," he said, "I plead with you to remember that God is the Spirit of Truth and of holiness. Do not forsake the authority of God's Word and the demands it makes upon us."

He admonished the leaders representing some 38,000 churches to continually recognize that God is the Spirit of witness, and that every biblically sound effort to announce the "good news of salvation" ought to have the strong support of NAE. God is the Spirit of wisdom, and for NAE to effectively minister to this world, evangelicals must be uncommonly perceptive of the Spirit's illumination. God is also the Spirit of unity and of power and evangelicals must rely upon His unerring wisdom to guide in every area of Christian life, to bring into a spiritual oneness all segments of Bible-believing Christians.

## Wilkerson Tells Churches: 'The Holy Ghost Has Interrupted Its Program'

Three hundred jean-clad young folks sat at his feet while another 1,800 people listened amusingly, sympathetically, and perhaps somewhat questioningly as the "skinny preacher" from *Cross and Switchblade* fame described some Holy Ghost movements that are sweeping the ecclesiastical world off its feet.

The happening was an annual convention of the National Association of Evangelicals.

What David Wilkerson had to say was that the Holy Spirit is now interrupting the entire program of the organized church. All the channels of the established church are temporarily blacked out—and Jesus is now coming across every channel.

"The established churches are more interested in their own little programs than in miracles," he charged. "It has always been that way. If it isn't in the constitution and bylaws of the church, it is not recognized or accepted."

"Jesus has interrupted our church program. He has called this generation to Himself. He is healing its sickness, touching thousands. Instantly they stand up straight, free from drugs, free from hate, free from fear, free from prejudice. They are praising and thanking God."

"You would think the church and its leadership would rejoice in this miracle," he exclaimed. "But No! 'It's just not the way it's done (church leaders would say). Miracle or no miracle, we have our rules . . .'"

"Listen to the established critics," Wilkerson said. (They say), 'If those kids are really Jesus people, let them prove it. Get them into the barber shop. That's the only way I'll believe it . . . And how about all those Catholics who claim Holy Ghost miracles in their lives? Why don't they leave the Catholic Church like we did? How can they still be Catholic and charismatic at the same time?'"

"The Holy Ghost has interrupted the program of the organized ecumenical movement. He stole their thunder and started a love movement! Established churches



NAE President Hudson T. Armerding presents to Bishop J. N. Hostetter the Denominational Membership Plaque during a special dinner commemorating the 30th Anniversary of NAE at the annual convention in St. Louis. Bishop Hostetter is the denomination's representative to the NAE Board of Administration.

spent millions to promote unity. They've held conferences all around the world. They have published mountains of memos, and they still are disunited and still arguing over details. But suddenly, there came a Holy Ghost interruption. Jesus kids started their own underground ecumenical movement, without a committee, without red tape.

Jesus' resurrection power is raising thousands of young people from the "dead," Wilkerson said. His description of the Jesus Movement was paralleled with the miracle recorded in the Bible about Lazarus being raised from the dead. He said that this Lazarus is the newly resurrected Jesus person of today.

"He was sick, and he died. He was sealed in the stinking tomb of satanism, addiction, rebellion, hate. But once again, Christ in perfect Holy Ghost timing has appeared to roll away the stones. Resurrection power is bursting forth in every spiritual graveyard. Here is where you and I, as observers to this miracle, enter the picture."

"No true follower of Christ can deny the resurrection power when they see it. No one can honestly deny miracles are happening in the neo-charismatic and Jesus movements. But we don't seem to know how to react to that strange looking creature walking toward us fresh out of the grave!"

"If certain ministers had been there, I know exactly what they'd be saying: 'I won't believe it till I see him out of those rags and sitting in a synagogue Sunday morning.' Or, 'I suspect that in spite of all he says about being born again, there's nothing but corruption under the surface.' Or, 'Let's not get too excited by this apparent miracle. Let's wait a while. Let him prove himself. The miracle won't be complete until he's back at work and a producing citizen.'"

"The words of Jesus came blasting down through all the ages: 'Unwrap him and let him go!' Jesus does the resurrecting, we do the unwrapping. Blessed are the unwrappers!"

Wilkerson went on in unbroken, rapid-fire sentences to describe how to unwrap a resurrected corpse.

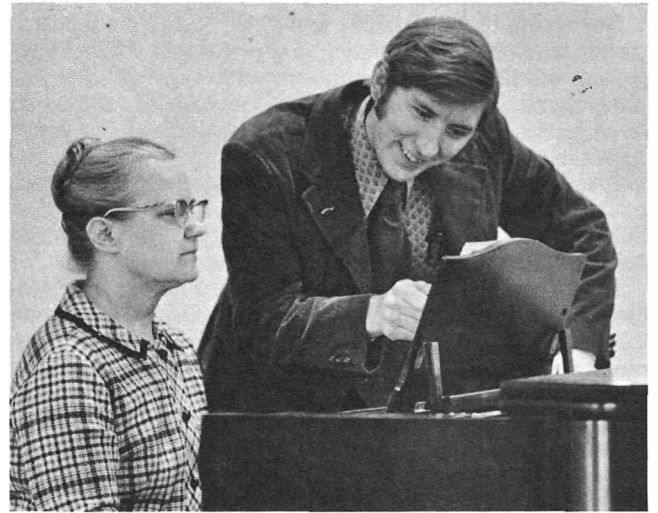
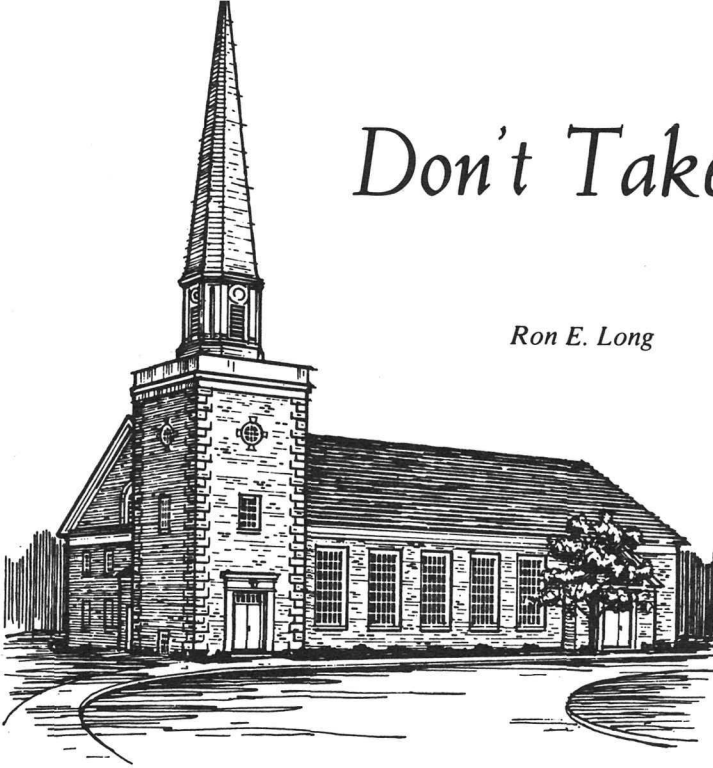
"You begin by dealing with your own personal fears and prejudices," he challenged. He included as objects of these fears and prejudices addicts, junkies, harlots, militants, runaways and other types of people.

to page twelve



# Don't Take Music for Granted

Ron E. Long



**M**USIC PLAYS an important role in the worship experience of the Grantham congregation. Over one hundred individuals participate in the music ministry of the church. Four choirs: the Cherub Choir (grades one through three); the Junior Choir (grades four through six); the Youth Choir (grades seven through twelve); and the Church Choir (post-high school) participate on a regular basis. There is also a chamber orchestra of ten strings that plays from time to time.

With a music program as large as this it is easy to forget the role music can and should play in the corporate worship experience. When and if this occurs, a great deal of purposeless programing results. As a safe-guard,

*The writer is minister of music for the Grantham congregation and an instructor in Music Theory at Messiah College. He has had music published by Stone Chapel Press and Augsburg Publications.*

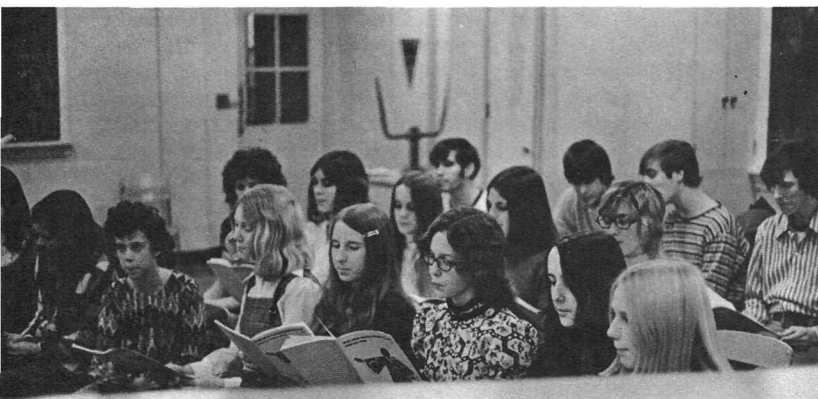
music committees should conduct periodic evaluations of the church music program.

There are many references to corporate musical experience in the Bible. When Moses and the children of Israel were delivered from Egyptian bondage and the Red Sea they sang: "I will sing unto the Lord for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea, the Lord is my strength and song" (Exodus 15:1-2). Through David, God instructed "the chief of the Levites to appoint their brethren to be singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the 'voice with joy'" (I Chronicles 15:16). Music was at the center of the dedication of the temple. "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and . . . they lifted up their voice with the trumpets and cymbals and instruments of music and

praised the Lord . . ." (II Chronicles 5:13). At Christ's birth a multitude of heavenly inhabitants sang: "Glory to God in the highest and on earth peace, good will toward men" (Luke 2:14). Christ and His disciples sang at the Last Supper: "And when they had sung an hymn, they went out into the Mount of Olives (Matthew 26:30).

The Apostle Paul suggests that he approached singing in the same manner that he approached prayer: "I will pray with the spirit, and I will pray with the understanding also" (I Corinthians 14:15). In Colossians 3:16, he suggests that music should "teach . . . admonish . . . and bring grace to the heart." (This text is printed in the front of the church hymnal, *Hymns for Worship*.)

Biblical history, paraphrased Scripture, and church doctrine set to music become effective teaching devices as well as aids to worship. Every Sunday school song leader has a repertory of songs about biblical personalities and



Left: Ron Long and Mrs. Dorothy Schrag, organist, go over music for Choir Appreciation Sunday.

Right: The Cherub Choir, Mrs. Shirley Brubaker, director; Mrs. Victoria Shuman, accompanist.

Bottom (left to right): Youth Choir rehearses for their presentation of the Folk Opera *Joseph and the Amazing Technicolor Dreamcoat*. Mr. Long is the director; Karen Sider, accompanist.

Junior Choir, Wanda Conner, director; Jane Frock and Brenda Hess, accompanists.

The Church Choir contributing to a Sunday morning worship service.



their history. The Medical Mission sisters, by the way, have contributed many new songs in this field. "Zaccheus," "John," "The Ten Lepers," and the "Wedding Banquet," are a few good examples of their work. Our hymnal — *Hymns for Worship* — contains hundreds of hymns based on Scripture—"The Lord's My Shepherd," for example. (See the "Index of Scriptural Allusions" in the back of the hymnal.) The doctrine of the Trinity is often expressed in a hymn's final stanza. "All Creatures of Our God and King" and "On Our Way Rejoicing" are two good examples. The Father's omnipotence is conveyed in the hymns, "God the Omnipotent!" and "The Lord Is King." The list of examples is endless.

Music should also serve as an aid to worship. The ingredients of a typical worship service can be grouped into two categories:

*Man's Approach to God*  
Prayer  
Hymn singing  
Anthems  
Offering

*God's Approach to Man*  
Scripture reading  
Preaching  
Presence of the Spirit

I have been in very few congregations where the hymn singing is equal to the singing in the Grantham Church. (The excellent acoustics are largely responsible for this.) It is in this act of corporate worship that the choir and organist play their most im-

portant role — leading the congregation in singing praise, prayer, and thanksgiving to our Lord.

Choir members must realize that they are ministers and not entertainers. Too often congregations expect an emotional or aesthetic thrill when the choir sings the anthem. Anthems should not be sung simply because "we always have an anthem following the offering." The Pastor(s) and Minister of Music should meet on a regular basis to plan both the spoken and sung part of the service. The Brethren in Christ claim to be non-liturgical but many churches are so set in their ways that they have developed their own unique liturgy.

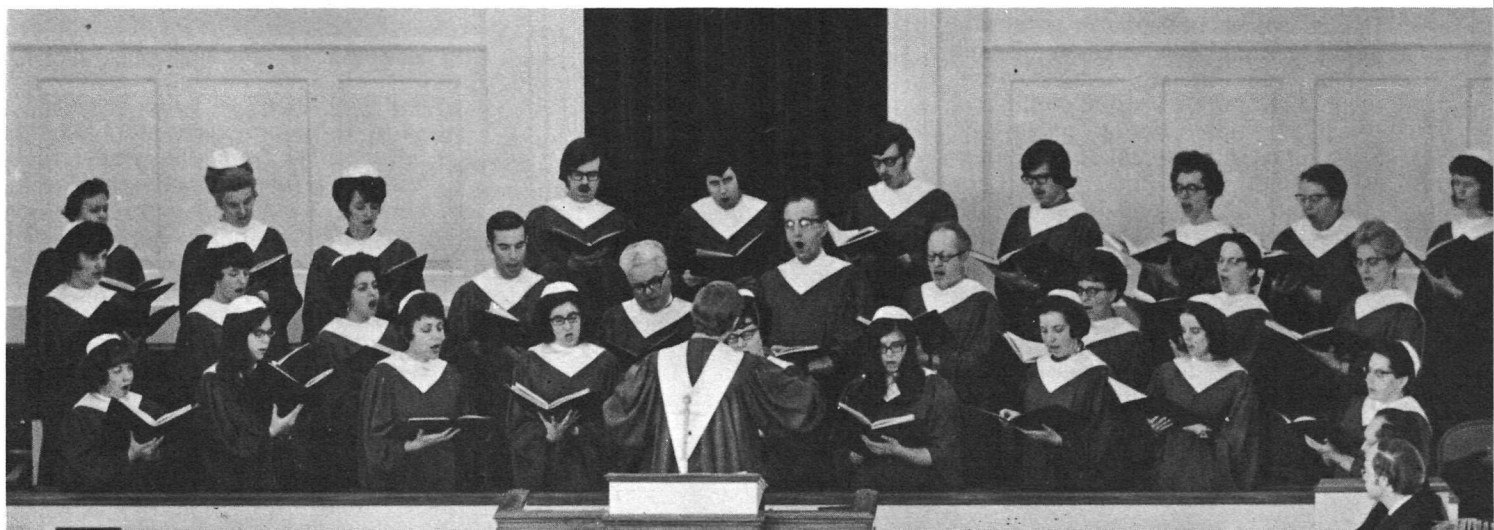
The pastor of the Grantham congregation has established a systematic study of Genesis, Matthew, and the Psalms. As a result I always know the sermon text far in advance and I am always looking for service music with texts based on Scripture from these Books of the Bible.

The text should be the first consideration in the choice of an anthem; musical considerations are second. Hopefully both text and music are of excellent quality. Good quality music, by the way, is not necessarily difficult to perform. It is my personal opinion

that music is neither secular or religious in itself. It is the association with the text—the Word of God—that constitutes sacred music.

Many new and good things are happening in the field of church music and the pastors as well as the musicians should be informed. Church music publications of other denominations are an excellent source of information. *Music Ministry* (Cokesbury), *Journal of Church Music* (Fortress Press), and *Church Music* (Concordia) not only include articles but music as well. These publications should be a part of all church music libraries.

Don't take the music program in your church for granted. Re-evaluate your program now. If the musical experience in your worship setting is relevant, fine! If it needs some changes, don't hesitate to experiment. Many people in the congregation will say: "I don't know anything about music, but I know what I like." What they usually mean is that they "like what they know." Psalm 96:1 tells us to "... sing unto the Lord a *new* song;" something vital and fresh that will "teach . . . admonish . . . and bring grace to the heart" of twentieth-century Christians.







## Montreal Lake Children's Home

Montreal Lake—a new name in Brethren in Christ circles. In the bush country of northern Saskatchewan, near the 54th parallel, is a lake approximately 50 miles long, named for one of Canada's great eastern cities — Montreal. Here, at Timber Bay, is an Indian children's home.

**E**ARLY WHITE settlers of North America learned much from the Indians. But as they established themselves in this favored land, the settlers largely ignored the Indians as *people*, relegating them to history and folklore. In our generation we are rediscovering these brothers.

The Montreal Lake Children's Home makes it possible for isolated Indian families in the north country to have their children attend school while living in a Christian home environment. The home is located on the east side of Montreal Lake at Timber Bay, Saskatchewan, adjacent to a government school.

A staff of thirteen operates this home for more than 60 boys and girls. All that's involved in making a house into a home is the task of the workers. While feeding, clothing, and caring for the physical needs of growing children are important, the more basic needs of understanding, loving and training

are the heart of the ministry of workers at the home.

Coming from families of various ethnic backgrounds and circumstances, the children have a wide range of needs. Each one represents a potential for manhood and wholeness that is possible only through Christ.

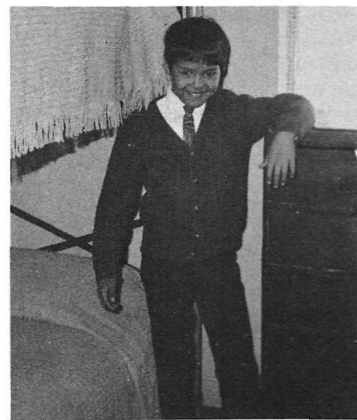
### Child Sponsorship Program

Opportunity for church groups and individuals to share in support of individual Indian children at Montreal Lake Children's Home is possible through the "*Child Sponsorship Program*." By correspondence with the home, arrangements can be made to accept individual child support at \$120 per child for one school year.

The terms of commitment and nature of relationship between the sponsor and the child will be spelled out in correspondence from the home. To illustrate the personalized relationship which can be established between sponsor and child, here is information on two children presently at the home.

**ALICE** — a six-year-old from a family of eight children. Although they are "Treaty Indians," the family does not live on the reserve because of the father's bush work. A lively child, Alice is learning to adjust to dorm life — loves to skate, craves attention, delights to tease.

**CLIFFORD** — a ten-year-old boy who has been at the home since 1969. He is a "Treaty Indian" whose parents live on the Montreal Lake Reserve. An intelligent, inquisitive lad, Clifford shows interest in spiritual things, and has made a decision to follow Christ.



Each sponsor will receive, in addition to a picture, more personal information from the staff at the home. The integrity of the relationship between child and sponsor will be guarded by the home. For more information write to: Ron Bowman, Supt., Montreal Lake Children's Home, Timber Bay, Saskatchewan, Canada. Upon request, you will be placed on the mailing list for the periodical news release from the home.

# Six Days Thou Shalt Work

*John Graybill  
General Superintendent, Japan*

**W**ELCOME to the world of the missionary. Would you care to share with me in a recent Sunday schedule?

We left our home at 8:30 in the morning for our Bible class at 9:00, with the Sunday school meeting in adjacent rooms. Preaching in the morning service was our weekly joy, and attending the thirty-minute choral practice afterwards was thrilling, to say the least.

The church eats lunch together, which consists of hot tea and rice cakes. During lunch several people spoke to me about their personal faith in Christ and the problem of how to relate to their unsaved family. Exactly at 1:30 the church council met for their monthly sharing session, which lasted until 3:00.

I had planned to return home at 3:00, but one of the young ladies was sitting over in the corner reading her Bible. When she saw that our meeting was over, she asked to speak with me about her marriage problem. It seems that her family has arranged a marriage for her to an unbeliever. This counselling session lasted until 4:30.

Arriving home at 5:00, I had hoped for a few minutes to rest, but before I got inside the door, the children shouted, "Daddy, we are waiting to play some basketball. Hurry, change your clothes . . ."

While I was changing my pants, a call came from the study, from one of the young men who needed help with his painting of posters for our up-coming evangelistic meeting next month. And while helping him with the posters, Mr. Okazaki called from the dining room table, stating that he can't find the scissors to cut out the Sunday school materials for the next week's lessons.

Lucille found the scissors, and I got on my shoes for our basketball game with the children, and several young folk from the church who had also arrived. But after only thirty minutes of play, we were disappointed to hear the call for supper—over here we really take our basketball seriously. Sharing our evening meal with four Japanese Christians, we were still seated at the table when a car full of other Christians came from the Koganei church to attend the evening meeting to be held in our home.

Quickly, Lucille and the Japanese girls had "fellowship" in the dish pan while I put several fellows to work getting our room ready for the Bible study. Using the Navigators' textbook, we were studying "eternal life," always interesting to study with the Japanese as their concept of eternal life is so different from what the Bible teaches.

The meeting was "over" at 9:30, but many stayed on until 10:00—at which time I had hoped all would be on their way home. I was so tired . . . but then one of the couples came to me and said, "May we speak to you privately for a while?" Of course, any time.

We went into the study and came out at 11:15 — remembering that the last bus had gone at 10:04, we

May 25, 1972



Koganei Bible Study in classroom on a Sunday afternoon.

VSer Tim Botts shares musical interest and skill with young Japanese Christians.

Fellowship around the table in the Graybill home. The second lady on the right joined the church Easter Sunday; the rest are English students.

jumped into the mission car and took them to the nearest train station.

When I came back, Lucille was still waiting for me, and at ten minutes 'till midnight we sat down and relaxed, enjoying a cup of coffee together. We then prayed, took a quick shower, and off to bed—dead tired, but with a deep sense of real satisfaction and fulfillment, knowing that we had been of service to others all day long.



# Conversations at Singeshwar Mela

(Bimal Topono, on the staff of Jiwan Jyoti bookroom in Saharsa, was in charge of Christian literature sales at the annual Hindu fair convened at Singeshwar. Here is his report of several opportunities for witness.)

In one week's *mela* (fair), I held the same kind of conversation with several people. One was an Arya Samaj leader (a reformed Hindu sect radically opposed to Christianity in India) who came from Benares, the Hindu holy city. He approached me saying, "You people must surely read this magazine of mine. Then you will know what truth is because there is something in it from every religion." I answered him, "Your magazine is false because it takes a little bit from every religion. But the Bible, revealing the way of salvation, tells about our daily life and also teaches the things of the Spirit . . ." As he left, he said, "Yes, those who read the Bible find in it the knowledge of the things of the spirit."

A farmer from Kumarkhand who had earlier heard about Jesus came to the *mela* and asked for a Bible. He thought that Jesus was a *sadhu* (Hindu holy man) and therefore he wanted to read about Jesus' life and teaching. He was a man of deep religious feeling and was searching for the *true* religion. He asked, "Who is Jesus?" So I told him about Jesus from His birth to His second coming:

Jesus' birth—how it happened and why  
Jesus' teaching  
His death and resurrection  
How His Second Coming will take place and why

A Kosi Irrigation Project clerk who was dissatisfied with his own religion came to our book stall and began perusing the books. Seeing this, I put a packet of Gospels in his hand. After reading for some time, he asked, "What religion does this book describe?"

"The Christian religion," I replied.

"And what does this religion tell?"

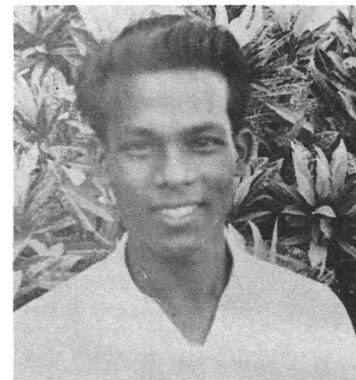
"This whole religion tells how a man who is a sinner can find salvation. This is not by doing religious practices, giving gifts or good works. Our Bible does not say that a man will be saved from sin by his own spiritual

efforts but it tells that there is just one Man by whom we can receive salvation. But you will have to have faith that Jesus Christ is the Son of God!"

He went on, "If I read this book will I receive true peace?"

"Yes," I replied, "If you put your faith in the Lord and pray to Him and read the Bible, then I believe you will receive true peace and happiness."

Then that man very happily bought an English Bible and went on his way.



Many people came to our book stall hoping that by purchasing a packet of Gospels, they would find the way to true happiness and peace.

*Prayer has great power*

## Brethren, Will You Join in Prayer?

In view of the continuing and escalating devastation in the Indochina war, the Peace and Social Concerns Commission is joining with other MCC-related groups in urging you to set aside Sunday, May 28, or Monday, May 29, as a special day of prayer and fasting. We are confident that prayer in fact is the means of invoking the most powerful force in the world. Fasting is especially appropriate in identifying with those who suffer, and in binding our brotherhood into a common commitment of concern.

What do we pray for on such an occasion? This conflict is complex; there are two wrongs, not one wrong and one right. But in such times we are called to confess our own involvement in wrongs, our own inadequacy in working for peace and justice.

In our prayers, let us:

- repent of our lack of concern and our weakness in being the people of God.
- pray for an end to the conflict and resultant suffering in Indochina.
- pray that God's love and wisdom will break through to the leaders of all nations involved.
- pray for the Church in Indochina, both the missionaries and the national Christians.
- pray for ourselves, that we may become courageous peacemakers, as Christ expects His children to be.

Letters containing more information on the day of prayer and fasting have been mailed to your pastor and WMPC president. If ever the people of God were called to obedient witness, now is such a time. A day of prayer and fasting over this Memorial Day weekend will uniquely symbolize Brethren in Christ concern for the message of peace in times of military conflict; the message of the gospel which Christ brought to this sinful world.

— Commission on Peace and Social Concerns

# General Conference and the Church

The matter of the frequency and the structure of the annual General Conference will be on the conference agenda again this year. A decision in favor of a biennial meeting of the General Conference was made at the 1971 session. This decision was made with the provision that the new format for the conference be presented for consideration at the 1972 Conference. The 1971 decision was further contingent upon a favorable recommendation for a biennial conference by a special committee appointed to "study the rationale and nature of General Conference" (Article XVII, Section 4, Item 5).

This committee has asked one of its members, L. Eugene Wingert, to prepare two articles alerting the denomination to the general direction which the committee's recommendations are taking and the rationale for these recommendations.

The purpose of these articles (the first of which appears below) is to permit consideration, dialogue, and response. Within the limits of space and time the pages of the *Visitor* are open to reaction from the church in regards to the direction and recommendations reflected in these articles.

—The Editor

FROM ALL quarters of Christendom today comes a renewed interest in the church as the family of God. The terms "brother" and "sister" have come into our language in a new way, and while ten years ago few laymen could have told you what "koinonia" or "agape" meant, today most church people use them with understanding.

Perhaps it is a commentary on the inhuman and anti-personal nature of our times that this doctrine should be lifted up at this particular time. This is the doctrine of love and service. It is the doctrine of lives touching lives. It is the doctrine of the holy kiss and the washing of feet. Its theme song is, "We Are One in the Spirit."

There are two aspects of this new moving of the Spirit among us which come clearly to the foreground. First there is the real sense of unity and brotherhood in Jesus Christ and a new longing for fellowship and the personal touch. Secondly, there is a new emphasis on service as the work of all believers both within the church and to the world.

In sensing the wind of the Spirit and the needs of our day, and in light of the questions before the brotherhood at this time regarding the nature of General Conference, it is fitting that

we consider how Conference may best be used of the Spirit in our day.

While the question of annual or biennial conference is at the front of many minds, we need to be of one mind in the brotherhood that this is not the central issue. The central issue for us is: In light of the need for fellowship and the equipping of believers for their work in the world, how may Conference best serve the church? Three primary concerns grow out of this question.

1. General Conference must be a genuine experience of fellowship which is more than simply getting together in the same place. There needs to be a real emphasis on celebrating our unity in Christ and ministering to one another.

2. Conference must seek to be sensitive to the concerns of the local congregation and minister to those concerns in a way that will assist the local church in its work in the world. This means that Conference must be a church-oriented rather than a board-oriented conference. We must constantly reaffirm the fact that Conference exists to serve the needs of the church and not *vice versa*.

3. The actual business work of Conference must be conducted with efficiency and in a way which will

provide for a genuine participation by the body. There needs to be that sense of "What has God wrought?" in the reporting and an experience of challenge and commitment in the recommending.

Following through on these concerns, the Special Committee on General Conference will present the following recommendations to Conference this June. The following is not the full text, but only the major items and their rationale.

1. General Conference will meet biennially. This is proposed in the interest of enhancing the quality of fellowship at Conference. With a two-year span in which to work, boards will not have to spend all their time at Conference in meetings, neither will so much of their work be involved in preparing for Conference each year. Further, with the additional time, a more meaningful Conference can be planned. Conference will convene on the Sunday nearest the first of July and this day will be given to fellowship, praise and spiritual preparation prior to taking up the work of Conference.

2. Location of Conference will be determined by the Board of Directors. Conference will not necessarily meet at one of the traditional locations, neither will personnel from the regional conferences be burdened with the matter of entertainment.

3. Conference will be concerned with issues facing the local church. A new effort will be made through the office of the Conference Secretary to ascertain the concerns and issues facing local congregations and to provide for consideration of these matters at Conference.

4. Small group discussions and hearings will be used. The innovation of these activities last year was received with enthusiasm by the conference body and provided for broader and more personal participation. These activities will continue to have a significant place in Conference.

5. All reports, recommendations and promotions will be presented at the same time. In the interest of efficiency and to make the report more meaningful, all boards and commissions will present their entire package of report, recommendations and promotion during a single allotted block of time.

The Special Committee on General Conference believes that the adoption and implementation of these proposals will indeed contribute to a renewed interest and participation in the life of the church in love and service, and the brotherhood is urged to give them its prayerful consideration.



## CONVENTION SAMPLER — WILKERSON

from page five

"It was prejudice in the church that drove these kids out of it and into the tombs, and only a complete reversal will bring them back.

"For years, now," Wilkerson boldly charged, "Catholics have been calling Protestants heretics, and we have called them blind, idol worshippers, and called their Pope the anti-Christ. There has been an iron curtain of hate, mistrust, and fear.

"For years Pentecostals have been treated like holy-roller bumkins who jabbered in tongues down by the railroad tracks. Now the charismatic movement has moved uptown. Catholics, Presbyterians, Episcopalians are speaking in tongues. Spirit-filled priests are ad libbing the mass and turning them into praise services!

"The Holy Spirit is trying to bring about a true ecumenical movement, making us one in the Spirit. But the prejudice is still there."

Wilkerson pointed out that he doesn't approve of the emphasis on tongues-speaking, nor does he approve of the criticism of such charismatic movements. Nor does he understand these new phenomena, he said.

"To deny that God is in this new movement is to discount a worldwide miracle.

"You take a sharp instrument," he said, "—God's Word. You use that instrument to unravel every last piece of grave linen. And in Christ's name you love him for the miracle he is.

"Quit trying schemes, methods and programs to reach the resurrected. Pray that God will choose you to step forward without fear and prejudice to unwrap this Lazarus generation."

## NAE Endorses Capital Punishment and Speaks to Social Issues

The ultimate penalty of capital punishment should be retained for premeditated capital crimes, the National Association of Evangelicals said.

The resolution was passed with no floor debate during NAE's annual convention. Hearings on all the resolutions, which included the use of alcohol and tobacco on airlines flights, responsibility to the aging, prayer in national life, higher education, parental rights in education, prisoners of war, religious freedom around the world, and discernment in missionary giving were held prior to considerations by the general body.

"The gravity of any crime is measured by the penalty it incurs," the resolution on capital punishment read. "We know how seriously God regards sin because He has declared, 'The soul that sinneth, it shall die.' But even God does not forgive without appropriate penalty for our redemption.

"The place of forgiveness and rehabilitation of the criminal must not be minimized by those who are concerned with the administration of justice. Concern for the criminal should not be confused with proper consideration for justice. Nothing should be done that undermines the value of life itself, or the seriousness of a crime that results in the loss of life.

"From the biblical perspective, if capital punishment is eliminated, the value of human life is reduced and the respect for life is correspondingly eroded."

On the matter of alcohol on airlines, the NAE said that "alcoholic beverages on commercial airplanes should



Bishop A. M. Climenhaga presides at Seminar of Theology Commission at NAE Convention. Bishop Climenhaga is Chairman of the Commission.



Bishop H. A. Ginder directs a prayer session at the NAE Convention.

be considered a menace to the safety of air travel, a violation of the several laws which forbid offering alcoholic beverages for sale in the presence of minors, and an intolerable affront to the non-imbibing passengers." The body subsequently encouraged Congress to enact appropriate legislation which will preclude the offering of alcoholic beverages aboard airlines.

Smoking on airlines also received condemnation from the National Association serving some 38,000 churches.

"The airlines should have statutory authority to provide for the safety and welfare of those who do not wish to be subjected to the discomfort and danger of tobacco smoke." Again, the body urges Congress to pass legislation requiring the Secretary of Transportation to establish regulations for protecting non-smoking areas in all public carriers operating in interstate commerce.

In other resolutions, the NAE reaffirmed its advocacy of suitable legislation by the Congress that will strengthen the present Constitutional provision for the free exercise of religion in national life. The paper said "that recent court actions reveal a continuing bias against free exercise of religion as provided by the Constitution of the United States."

"The church has a special responsibility to older people which must not be neglected," another resolution read. "In our preoccupation with the youth of our day we may be in danger of forgetting our senior citizens.

The NAE passed another resolution supporting the concept for tax credit for gifts to institutions of higher learning.

"Every taxpayer," the resolution said, "would be permitted to give to the college of his choice; for example 10 percent of what he owes the federal government for income tax, or \$100, whichever is smaller. Most of the bills would also allow corporations to give up to \$5,000 under a similar formula. In no case could such tax credit for gifts be applied toward a student's tuition."

In a statement on prisoners of war, NAE urges the resumption and continuation of meaningful and sincere negotiations for the exchange of all POWs.

"The National Association of Evangelicals deplores the cruel and inhumane punishment North Vietnam has inflicted upon both the prisoners and their families by ignoring the Geneva Convention," delegates said, (and) "commends the efforts of the President to restore peace in South Asia and to obtain the release of the POWs . . . We ask all Christians to pray fervently that God will intervene and bring about the early release of all Americans being held prisoner in North Vietnam."

# Canadian Teens – 200 Strong

ALREADY IT IS the time to be planning for summer camps, but on March 10 to 12 it was still winter and about 175 teenagers met at the Wainfleet Brethren in Christ Church, Wainfleet, Ontario, for a mid-year retreat. This was the first time the Commission on Youth had sponsored such a program for teens during the winter months. The purpose was to bring teens together to be able to know each other better for communication and familiarity as well as spiritual growth.

After arriving Friday evening the teens were divided into teams to play basketball, volleyball and floor hockey. Saturday morning snowmobiling, hockey and skating helped these teens from all the congregations in the Canadian Conference to get acquainted and have fun. After lunch the teens had their choice of signing up for rap sessions, being able to choose from topics ranging from the Holy Spirit and Conscience to Dating — Success and Self-Image. After these sessions the teens were able to have free time—some slept, others played games or sat and talked.

Saturday evening proved to be a focal point for many when Rev. Ronald Lofthouse of the Wainfleet congregation challenged the teens to have a life committed to Christ rather than one which was bound by “hang-ups” and sin.

Sunday morning 200 teens gathered in the gym for a lesson on, Our Concern for Others, as taught by Lester Fretz and Mrs. Clarence Lehman. A skit by four teenagers illustrated the lesson for them. For the morning service the teens shared in worship as Mr. Ravi Zacharias from the Ontario Bible College stirred the hearts of the people with his message on Christ as the purpose and the meaning of one's

life. Also featured was contemporary Christian music by a group from Niagara Christian College. After Sunday dinner, 250 people gathered for a short session. After much joyful singing by both the teens and the group from NCC, Mr. Ravi Zacharias pointed out temptations which would

come to the teens as they returned to school after such a spiritually inspiring weekend.

Many prayers had ascended on behalf of this weekend and the Lord honoured those prayers by giving spiritual renewal and excitement to so many teens. Praise the Lord!

## General Conference for YOUTH

General Conference is many different things and . . . General Conference is for youth. It is an opportunity for Brethren in Christ youth from all over Canada and the United States to get together; to discover each other; and to explore their common interests and concerns.

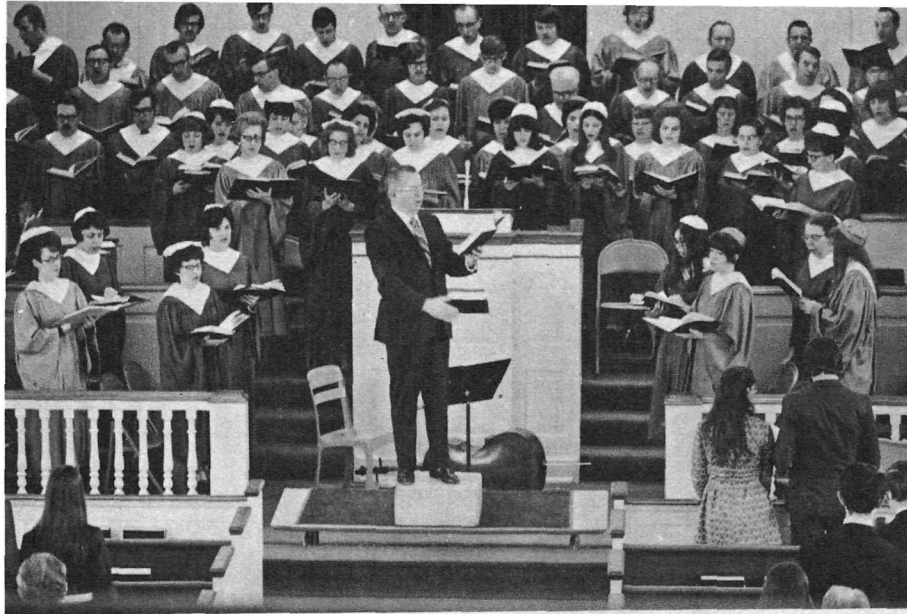
The General Conference Commission on Youth working with a special youth committee from southern Ohio has planned a variety of experiences for the youth who will be attending the General Conference at Memorial Camp in West Milton, Ohio June 28 to July 2.

These planned activities are outlined in the following schedule:\*

Wednesday	5:00 p.m. 9:00 p.m.	Cook-out—getting to know you, plans for the week, music Campfire and Rap Session I
Thursday	1:00 p.m. 9:00 p.m.	Hueston Woods State Park—recreation (Possible contact with Jesus People from the Dayton area.) Campfire and Rap Session II
Friday	10:00 a.m. 1:00 p.m. p.m. 7:30 p.m.	Preliminary Quizzing—Roger Witter, General Conference Quiz Director Quizzing—continued Exploring opportunities to share our faith Celebration of Our Faith Music—Ichthys—Messiah College Speaker—Joe Haines Communion experience directed by Don Shafer
Saturday	8:00 a.m. 10:00 a.m. 7:00 p.m.	Ten-mile Walkathon Quizzing—continued About caring and the teaching of caring Presentation of Summer Service Personnel General Conference Quiz Finals
Sunday	9:30 a.m.	Sharing “The Word”—Life Anew Music

\*If you are over 21—show this to your nearest teenager.





Prof. Earl Miller leads the combined choirs of the Carlisle, Manor, and Grantham Brethren in Christ Churches in the Spring Hymn Sing at Grantham.

## BIRTHS

**Bert:** Trevor Scot, born April 7 to Mr. and Mrs. Cornelius Bert, Redland Valley congregation, Pa.

**Blizzard:** Anita Louise, born April 12 to Mr. and Mrs. Charles Blizzard, Elizabethtown, congregation, Pa.

**Book:** Ryan Christopher, born Mar. 15 to Mr. and Mrs. Morris Book, Upland congregation, California.

**Dick:** Leslie Ann, born April 14 to Mr. and Mrs. Larry Dick, Iron Springs congregation, Pa.

**Gallo:** Michael, born Sept. 21 to Mr. and Mrs. David Gallo, South Mountain Chapel congregation, Pa.

**Homan:** Leah Lynette, born Mar. 7 to Mr. and Mrs. Mark Homan, Green Spring congregation, Pa.

**Keefer:** Lisa Ann, born May 1 to Mr. and Mrs. Earl Keefer, Jr., Free Grace congregation, Pa.

**Lehman:** Sean Anothly, born April 24 to Mr. and Mrs. Samuel Lehman, Jr., formerly of Shenks congregation, Pa., now in Germany.

**Cheshire:** Jason James, born Mar. 17 to Mr. and Mrs. James Cheshire, Welland congregation, Ontario.

**McKendrick:** Chad, born Sept. 23 to Mr. and Mrs. Michael McKendrick South Mountain Chapel congregation, Pa.

**Miller:** Chad, born April 26 to Mr. and Mrs. Larry Miller Fairland congregation, Pa.

**Oldham:** Keith Alan, born Mar. 26 to Mr. and Mrs. Carl E. Oldham, Springhope congregation, Pa.

**Potteiger:** Gregory Todd, born Mar. 19 to Mr. and Mrs. Daniel Potteiger, Perkiomen Valley congregation, Pa.

**Rinehart:** Laura Ellen, born April 17 to Mr. and Mrs. Richard Rinehart Hollowell congregation, Pa.

**Tumilty:** Matthew Thomas, born April 1, adopted by Mr. and Mrs. Thomas Tumilty, Fairland congregation, Pa.

## WEDDINGS

**Cassidy-Johnson:** Shirley, daughter of Mr. and Mrs. John E. Johnson, Greencastle, Pa., and William Cassidy, son of Mrs. Daisy Cassidy, Hagerstown, Md. April 15 at the Hollowell Church with Rev. P. W. McBeth officiating.

**Engle-Lehman:** Grace, daughter of Alma Lehman and the late Samuel Lehman, Hershey, Pa., and Irvin, son of Alice Engle, Marietta, Pa., April 22 in the Shenks Church with Pastor Arthur Brubaker officiating.

**Foreman-Hoover:** Pamela, daughter of Mr. and Mrs. Robert Hoover, Harrisburg, Pa., and Keith, son of Mrs. Hazel Foreman, Union Deposit, Pa., April 15 in the Skyline View Church with Pastor LeRoy B. Walters officiating.

**Hartman-Ebersole:** Brenda Jean, daughter of Mr. and Mrs. Roy I. Ebersole, and Earl Theodore, son of Mr. and Mrs. Ira Hartman, both of Lebanon, Pa., April 15 in the Fairland Church with Rev. David E. Climenhaga officiating.

**Heisey-Helfrick:** Miriam, daughter of Rev. and Mrs. Isaac Helfrick, Sarasota, Florida and Jacob Ray, son of Mr. and Mrs. Jacob Heisey, Elizabethtown, Pa., April 29 in Conoy Church with Pastor Arthur Brubaker officiating.

**Miller-Miller:** Vivian M. Miller and Ira E. Miller, both of Des Moines, Iowa, April 21 in the Des Moines, Iowa church with pastor Robert Bushnell officiating.

**Mitten-McElhaney:** Lois May, daughter of Mr. and Mrs. Clair McElhaney, Newville, Pa., and Ted Earle, son of Mr. and Mrs. Lewis Mitten, Shippensburg, Pa., Jan. 1 in the Grantham Church with Rev. Darrell Stone officiating.

**Pletcher-Loncaric:** Iris Faye Loncaric, Dayton, Ohio, and Stephen Ralph Pletcher, West Virginia, in the Phoneton Church, Mar. 29 with Rev. Elam Dohner officiating.

**Sitler-Cheripka:** Donna, daughter of Mr. and Mrs. Andrew Cheripka, Harrisburg, Pa., and David, son of Mr. and Mrs. Harold Sitler,



Ground breaking for addition at Pomeroy Chapel, Smithville, Tennessee. Left to right: Pastor David P. Buckwalter; Mrs. Cora Byford, oldest member; Glyn Banks, youngest member; Rev. Billy Tisdale, assistant pastor. Mrs. Byford, although 90 years old, teaches the adult Sunday school class each Sunday.

## John Hoffman Named Auditor

Interest continues to mount as plans develop for the Messiah Home finance campaign scheduled to operate this fall. Funds raised during the campaign will be used to erect a nursing care unit on the new site at Carlisle, Pennsylvania.

John Hoffman, a member of the Maytown congregation and Executive Vice-President of the Union National Bank, Mt. Joy, Pa., has been named Campaign Auditor and will examine all fiscal operations during the program in behalf of the Home. The announcement was made by Dr. Ivan Beachy, Campaign General Chairman.

At a recent meeting of the Finance Committee of the Building and Development Board, revised architectural plans for land utilization of the site received basic approval. It is believed that preliminary floor plans will be ready for consideration in the near future.

Work on the campaign organization is now under way with the selection of Conference Campaign Chairmen. It is anticipated that this will be completed in the near future and that organization of Conference Campaign Committees can be announced at General Conference.

Hershey, Pa., at the Skyline View Church, April 8 with Pastor LeRoy B. Walters officiating.

## OBITUARIES

**Albright:** Alice K. Albright was born Nov. 7, 1903, and passed away April 18, 1972. She was a member of the Bethany Church, Thomas, Okla. She moved to Chicago in 1929 and worked at the Chicago Mission for 32 years. She was a nurse. She returned to her home in Weatherford, Oklahoma to take care of her mother in 1961. She is survived by her mother, Mrs. Cressie Albright; four brothers; and three sisters. Funeral services were held from the Bethany Church with Rev. Henry Landis officiating. Interment was in the Bethany Cemetery, Thomas, Oklahoma.

**Bittinger:** Mrs. Shirley A. Bittinger, 30 years of age. She is survived by her husband, George C. H. Bittinger; a daughter Teresa; two sons: George C. Jr., and Robert A., all at home; her mother; three brothers; and a sister. Funeral service was held from the funeral home with Rev. Arthur H. Brubaker of the Shenks Church officiating. Interment was in the Woodlawn Memorial Gardens.

**Buckwalter:** daughter of the late Bishop and Mrs. C. C. Burkholder, was born July 1, 1890, Abilene, Kan., and passed away in Upland, Calif., April 16, 1972. In 1911 she was united in marriage to Henry L. Smith. To this union was born one daughter, Leoda, and one son, Joseph, both of whom are now serving as missionaries in India. In 1913 the Smiths pioneered the Brethren in Christ missions in India. Her husband passed away in 1923 and was buried in Sahara, India. Returning to California she married Harry Buckwalter in 1933. They served in pastorates in Pasadena and San Francisco, Calif.; Buffalo, N. Y.; and Los Olivos, Calif., giving a total of 35 years of active Christian service. She is survived by her husband, Harry; two children: Mrs. Allen Buckwalter and Rev. Joseph Smith, both of New Delhi, India; six stepchildren, Arthur, James, Robert, Mrs. Otie Duncan, Mrs. Chester Gish and Mrs. Freeman Saylor; 16 grandchildren; ten great grandchildren; one sister; and three brothers. Services were held from the Upland Church with Pastor Elbert Smith officiating. Rev. Adolf Jordan, who was saved through the ministry of the Buckwalters, gave his testimony of appreciation for the life of Sister Buckwalter. Interment was in the Bellevue Mausoleum, Ontario, Calif.

**Dove:** William Charles Dove, Albany, Ga., was born July 20, 1950, and passed away April 29, 1972. He is survived by his wife, Mary; one daughter, Trena; his father and mother; and one brother. Funeral services were held at Dawson, Georgia. He had his membership with the Hummelstown, Pa. church. Rev. Brooks was the officiating minister. Burial was in Albany, Ga.

**Eyster:** Harry Albert Eyster was born Mar. 30, 1898, near Thomas, Okla., the son of James R. and Ida Eyster. He passed away April 25, 1972. On September 11, 1918 he married Vera Elizabeth Frymire who survives. To this union were born four sons and one daughter. George, Gerald, James, and Harry; and one daughter, Mary Belle; who survive. He is also survived by 16 grandchildren; four great grandchildren; four sisters; and two brothers. Funeral service was held from the church in Thomas Okla., with burial in Bethany Cemetery, Thomas.

**Grabill:** Mrs. Lydia E. Grabill was born Aug. 21, 1894, and passed away March 18, 1972. She was married to Charles E. Grabill Sept. 19, 1914, who survives. Also surviving are six sons: Mearl, Paul, David, Edgar, Jay and Leroy; two daughters, Mrs. David Knutti and Mrs. Don Mishler; 30 grandchildren and 26 great grandchildren; two brothers and four sisters. Funeral service was held from the Rohrer-Ehret Funeral Home with Rev. Jesse Hoover and Rev. David Soliday officiating. Burial was in Clinton Brick Cemetery.

**Herr:** Susan K. Herr, wife of Clarence W. Herr, Mt. Joy, Pa., passed away April 8, 1972 in her 71st year. Born in Rapho Township, a daughter of the late Aaron and Lizzie Koser Nissley, she was a member of the Cross Roads Church. Surviving besides her husband are two foster daughters, Letha, wife of Kenneth Hershey, and Minnie, wife of Stanley Danz; five grandchildren and two great grandchildren; also two sisters and one brother. She and her husband served at the Messiah Children's Home for twelve years. Funeral service was conducted from the Cross Roads Church with Bishop E. J. Swalm officiating, assisted by the pastor, Rev. Roy J. Peterman and Rev. William Groff. Interment was in the Cross Roads Cemetery.

**Koser:** Irvin L. Koser, 71, resident of the United Zion Home, passed away April 24, 1972. Born in Mastersonville, he was the son of the late Abram and Elizabeth Lehman Koser. He was a member of the Cross Roads Church. He is survived by his wife Anna E. Shank Koser, eight children, sixteen grandchildren, and seven great grandchildren; also by two sisters and a brother. Funeral service was held from the Sheetz Funeral Home with Rev. Roy J. Peterman, Rev. Graybill Wolgemuth and Rev. John White officiating. Interment was in the Mt. Pleasant Cemetery.

**Lenhart:** Harry G. Lenhart, 70 years, passed away April 27, 1972. He was a native of Abilene, Kansas but had lived in St. Joseph for forty years. He is survived by his wife, Norma K. Lenhart; one son, John K. Lenhart; and one daughter, Mrs. Thomas Stannard; and two grandchildren. Also surviving are two brothers; Ben and Dr. Paul Lenhart, three sisters: Mrs. Cornelius Lady, Mrs. Charles Eshleman and Miss Rhoda Lenhart. Funeral service was held from the Meierhoffer-Fleeman Chapel with Dr. Ernest White officiating. Interment was in Memorial Park Cemetery.

**Lenhart:** Harvey W. Lenhart of Upland, Calif., was born in Kan., Sept. 16, 1897, and passed away Mar. 26, 1972 at the home of his daughter in Abilene, Kan. He had two sons: Maynard and Marlin; four daughters: Mrs. Mable Zook, Mrs. Mary Hiatt, Mrs. Myrta Conrad, and Mrs. Marjorie Berrian; 17 grandchildren; and seven great grandchildren. Funeral services were held in both Abilene and Upland with burial in the Bellevue Mausoleum.

**Meyers:** Edna Wingert Meyers, wife of H. Norman Meyers, Greencastle, Pa., was born Jan. 20, 1916, and passed away Mar. 27, 1972. In addition to her husband, she is survived by her mother, Emma Wingert; three daughters: Mrs. Robert Grove, Mrs. Leon Lebo, and Debra K.; two sons, Mark and Jaye. Four sisters and one brother also survive. Funeral service was held from the Antrim Church in charge of Pastor Andrew Slagenweit assisted by

Bishop Charlie Byers and Rev. Earl Brechbill. Burial was in Browns Mill Cemetery.

**Satterlee:** Estella Satterlee was born in Panora, Iowa, and passed away Feb. 12, 1972, at the age of 104 years. She was a resident of Des Moines, Iowa, for 75 years and a member of the Brethren in Christ Church there. Surviving are a daughter, Mrs. Mildred Peel; a son, Glenn Satterlee; one brother; 11 grandchildren; 32 great grandchildren; and 31 great great grandchildren. Funeral services were held from the Hametons Funeral Home with burial in Boonville, Iowa.

**Slaymaker:** John M. Slaymaker, Sr., was born April 1, 1885, the son of the late Mr. and Mrs. Frank Slaymaker, and passed away April 17, 1972. He was married to Lizzie A. Eberly who preceded him in death in 1963. He is survived by two sons; Lloyd W. and John M. Jr.; 15 grandchildren; 24 great grandchildren; and six great great grandchildren. Funeral services were held from the Refton Church with Pastor Dale Allison and Rev. Cyrus Lutz officiating. Burial was in the New Providence Cemetery.

**Switzer:** Samuel Switzer was born near Hope, Kan., Mar. 27, 1889, and passed away April 25, 1972. In 1893 he moved with his parents to Thomas, Okla. where he spent most of his life. On Mar. 15, 1914 he was united in marriage to Mary Book. He is survived by three sons: Wilbur, Maurice, and Charles; three daughters: Mrs. Levi Rohrer, Mrs. Bert Zook, and Anna; 18 grandchildren; and 15 great grandchildren. The service was held in the Brethren in Christ Church of Thomas, Okla., with Pastor Henry Landis officiating. Burial was in Bethany Cemetery, Thomas Okla.

**Timmons:** John A. Timmons, 83, of Greencastle, Pa., passed away April 14, 1972. He was a member of the Antrim Church. He is survived by five daughters and two sons. Funeral service was held from the Minnich-Miller Funeral Home in charge of his pastor, Rev. Andrew Slagenweit and Rev. Earl Brechbill. Burial was in the Cedar Hill Cemetery, Greencastle, Pa.

**Wilhoite:** Florian C. Wilhoite, Phoneton, Ohio, was born April 7, 1901 and passed away Mar. 23, 1972. Surviving are his wife, Jessie; two sons: Ned and Tim; two daughters: Mrs. Richard Palivec and Pam; and one brother. The funeral service was at the Frings and Bayliff Funeral Home, Tipp City, Ohio, with burial in Bethel Cemetery, Phoneton, with Rev. Elam Dohner officiating.

**Winger:** Norah May Winger, was born Mar. 10, 1888 and passed away April 8, 1972. She was married to Emerson Winger in 1939 who predeceased her in 1961. Surviving is one son, Lloyd Parker; and one daughter, Mrs. Warren Hayslip; three grandchildren; and four great grandchildren. The service was conducted from the G. L. Curtis Funeral Home in Stevensville, Ontario, by Rev. Wm. Charlton with interment in the Brethren in Christ Cemetery.

**Yoder:** Coia E. Yoder, widow of the late O. Lloyd Yoder and daughter of the late Christian B. and Lizzie Zercher Miller, passed away April 13, 1972. For the last ten years she was a resident of the Messiah Home, Harrisburg, Pa. She is survived by three stepdaughters: Leora G. Yoder, Amy Yoder and Mrs. D. Paul Shank; two stepsons, Harold O., and Rev. Leroy G.; 12 grandchildren and 13 great grandchildren.



# Come, Sing the Gospel's Joyful Sound

George Deutwiler

Ron E. Long



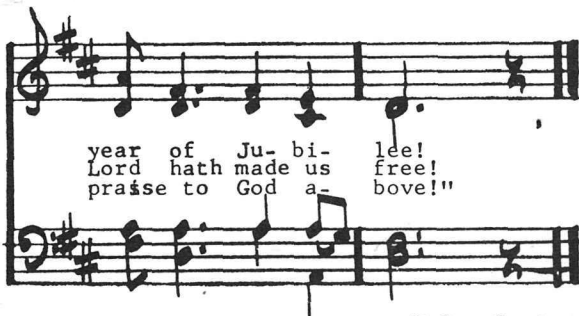
1. Come, sing the Gos- pel's joy- ful sou-nd; Sal  
2. Ye mourn-ing souls a- loud re- joi- ce; Ye  
3. With rap- ture swell the song a- ga- in, Of



va- tion full and free-; Pro- claim to all the  
blind your Sa- vior see-; Ye pris'-ners sing with  
Je- sus dy- ing love-; 'Tis peace on earth good

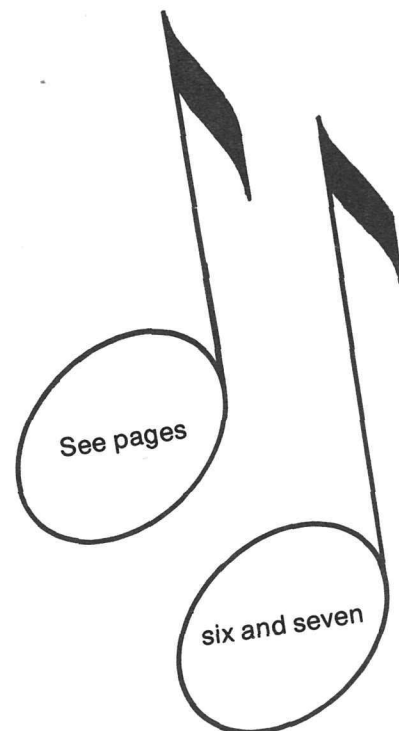


world a- round the year of Ju- bi- lee-; The  
thank-ful voice the Lord hath made us free-; The  
will to men; and praise to God a- bove-; And



year of Ju- bi- lee!  
Lord hath made us free!  
praise to God a- bove!"

©Ron E. Long 1970  
All Rights Reserved



The text of this hymn which originally appeared in the *Evangelical Visitor* was written by George B. Detwiler. Rev. Detwiler (b. Roseville, Ontario, Canada, 1847 — d. Harrisburg, Pennsylvania, 1931) served the ministry of the Brethren in Christ Church for almost half a century.

He became a minister on January 1, 1889. He served as Steward of the Messiah Home; editor of the *Evangelical Visitor* from 1900-1918; and taught at Messiah Bible College following his editorship.

V. L. Stump, who succeeded him as editor and who was editor at the time of Bro. Detwiler's death, wrote the following in the August 17, 1931, issue:

"... before his death he (Rev. Detwiler) expressed a very great concern that the younger generation might fully realize the necessity of regeneration founded not upon emotion or the mere fact that they had done thus and so, but upon the Word of God."

His obituary published in the same issue states that "he possessed many rare traits of character and a master mind of Scripture."

Mary C. Kneider 1-78  
68½ East Washington St.  
Elizabethtown, Pa. 17022